

*with the Author's respectful Com-
ments.*

14.

THE DANGERS TO WHICH WE ARE EXPOSED—THE BLESS-
INGS WE ENJOY—AND OBJECTIONS AGAINST OUR
GOVERNMENT AND RELIGION CONSIDERED

IN A

1026. f. 9.
14

SERMON

PREACHED BEFORE

“THE LOYAL ASHTON-UNDER-LYNE
VOLUNTEER CORPS”,

On SUNDAY, OCTOBER 28, 1798.

By JOHN KENWORTHY, A.B.
CHAPLAIN TO THE CORPS,
AND
CURATE OF STAYLEY BRIDGE.

WITH AN
APPENDIX,
CONTAINING
PROOFS AND ILLUSTRATIONS.

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VOLUNTEERS

SERMON

THE LOCAL ACTION-UNDER LIE

VOLUNTEER CORPS

DELIVERED BY

THE REV. J. W. B. B. B.

AT THE CHURCH OF THE

UNITED METHODIST CHURCH

ON SUNDAY, MAY 10, 1891

AT THE

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" The present posture of Europe affords an useful lesson to us ; one, which should awaken a sentiment of gratitude to Almighty God in the breast of every subject of these dominions ; affords a picture of countries struggling in the anxious and doubtful pursuit of liberties, which, by the blessing of God, we have long enjoyed under the protection of the happiest constitution, which the divine goodness ever conceded to the successive wisdom of ages". Bishop Cleave.

" The present is a common cause, affecting every one of us, without distinction, in what is most important to us ; and God forbid, that the ministers of the gospel should be either unwilling or afraid to speak, when his providence calls upon them so loudly, to lift up their voice". Abp. Secker.

" You will not, I think, be guilty of a breach of christian charity, in the use of even harsh language, when you explain to your parishioners the cruelties which the French have used in every country which they have invaded ; for no language can reach the atrocity of the fact". Bishop Watson's *Charge to his clergy*.

" While the enemies of your present and future peace are, with unremitting assiduity, endeavouring to pervert the understandings and pollute the minds of all who listen to their wicked sophistry, can it be the duty of the ministers of the Gospel of Truth and Purity, to view these impious attempts with unconcern and indifference" ? Bishop Pretyman's *Charge to his clergy*.

1868
The following is a list of the names of the persons who have been appointed to the various offices of the County of ...

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NEHEMIAH IV. 14.

“—— Be not ye afraid of them : remember the Lord, which is great and terrible ; and fight for your brethren, your sons and your daughters, your wives and your houses”.

.....

IT may be a doubt with some whether the profession of a soldier be consistent with Christianity; which seems in general terms to recommend peace, and forbid retaliation of injuries. But when John the Baptist came to prepare the world for the reception of the Christian Religion, and was applied to by the soldiers to know what they should do to avoid the impending wrath, he recommended it to them “to do violence to no man, neither to accuse any falsely, and to be content with their wages”*; thereby implying that it was not their profession he meant them to relinquish, but the dishonest practices to which it was liable—extortion and false accusation. Cornelius, a Roman centurion, was converted to Christianity by a heavenly vision†; and we do not find that he ever laid aside his profession : and it was in praise of another gentile soldier our Saviour made use of those remarkable words : “I have not found so great faith, no not in Israel”‡.

There is however a material difference in the nature of wars. Some are begun with the sole view of oppression

* Luke iii. 14.

† Acts x.

‡ Acts vii. 9. *Paley's Moral and Political Philosophy*. B. vi. ch. 12.—*Grotius* produces twelve arguments from Scripture to the same purpose. *De Jure Belli ac Pacis*. l. I. c. 2. §. 7.

and aggrandizement. Others arise from that principle of self-defence implanted in us by our Creator for our own safety and preservation*; and these are termed *defensive* wars, when instituted to repel existing oppression; and may be denominated *preventive*, when they are entered into previously to actual commencement of hostilities on the part of our enemy; but whose designs we know to be hostile.

Where a man is at liberty to choose, it would certainly be highly wrong in him to be an instrument in promoting the designs of tyrants and oppressors, as in the former case. But in the latter, when the case is plain, and the object of importance†, it is not barely lawful, but it is the duty of every honest man, and lover of his country, in some way or other to contribute his support, in repelling the oppression, or frustrating the evil designs of an enemy.

Whatever may have been the reasonings of men as to the nature of the present contest at its commencement; that it was of a nature which we deem lawful, few will now deny: for at the least it was a *preventive* war. The best and wisest men of this nation foretold, at the outset, what mischiefs the revolution of France would bring upon the world: and the event has amply justified their predictions¹.

We must applaud then the judgment of those, who have taken such effectual measures to prevent the dreadful scenes which the nations around us have witnessed; and to whose exertions, under Providence, we owe all those blessings, which other nations must long lament the loss of.

* "—— omnes animantes, ipsa ducente natura, commoda sua defendunt". *Cic. Fragm. de Repub.* l. 3.

† When (as one of the fathers said to an emperor) we fight "pro justitia, pro pietate, pro innocentium salute".

See that distracted nation herself, the source and centre of all the calamities that have overspread the world. She threw off the government of *one* amiable monarch², to be galled with the yoke of *five tyrants*³. She destroyed her remnant of liberty, and replaced it with libertinism and licentiousness⁴. She hath changed her *plough-shares* and *pruning-hooks* for *swords and spears*: and the glimmerings of Christianity, which were not yet extinguished, she hath bartered for the darkness and uncertainty of skepticism and infidelity.

Turn your eyes next to Germany; and reflect upon the cruelties which the French have committed there. Daughters, wives and mothers have fallen victims to their brutality, in the presence of those who were attached to them by the strongest ties of nature⁵.—But the time would fail me to enumerate the varied havoc they have been the instruments of in almost every part of Europe: how they have pillaged Venice and Italy; humbled the pride of the inoffensive Spaniard; almost annihilated the commerce of the once industrious Dutch; subjugated and rendered tributary, the laborious cultivator of the Netherlands⁶.

Yet glaring as their oppressions and cruelties have been in these ill-fated countries, they are defensible, when compared with their unprovoked irruption into that happy, that harmless, yet high-spirited nation, which last, after a noble struggle, became the theatre of their rapine and plunder. *Switzerland!* happiest of nations; where piety, honesty, sobriety and domestic affection were cultivated to the highest pitch*;—that country which was never thought upon by its absent natives without a sigh⁷;—that country is now doomed to share the fate of the nations around her. But blessed be God! who knows how to

* See Guthrie's Geography and the quotation from Coxe's Travels there, containing a singular instance of their honesty.

bring good out of the worst of evils:—the unjustifiable conduct of these oppressors with respect to Switzerland, has opened the eyes of many, who had been before seduced by the high-sounding names of liberty and freedom; which the French and their adherents are so forward to profess with *their lips*, though their conduct shows how far *their hearts are from it*.

If these examples be not a sufficient warning to Britons, let them recollect their haughty refusals to make peace; (which has doubly justified our conduct⁸ in the prosecution of the war); let them recollect their threats against this country: and we are assured from an authority, which in this case we cannot doubt, that inability alone has prevented them⁹ from carrying their designs into execution. They have indeed made a partial attempt in their impotent attacks upon a neighbouring kingdom; and I trust in God that their attempts will still be frustrated.—The ways of Providence are hid from man. But if the Almighty do interfere, we naturally expect that it will be in situations more peculiarly precarious and liable to danger; for which he has not especially provided us with the means of security and preservation. The perils of the sea are proverbial. Yet on this element it is that he has appeared our protector. Who can reflect upon the victories of Howe, of Jervis, of Duncan, of Nelson; and though least in appearance, yet not in importance, the victory which has been lately achieved on the coast of Ireland;—I say, who can reflect on these splendid victories, without a reflection at the same time that the *Lord has been on our side*?—*Not unto us, not unto us*; but, with our brave admiral*, let us ascribe the glory of our successes to “Almighty God”, who has appeared thus “great and terrible” to our enemies.

* Nelson.

Be not therefore afraid of them. It is to you, “your brethren, your sons and your daughters, your wives and your houses”, look up for protection. While a destroying angel has been ravaging a sister-kingdom, the Volunteer Corps of that kingdom have been the saving angel that has so far stayed its career*. Although our danger cannot be conceived to be as great as theirs, yet it stands us in need to be upon our guard, and be ready at our posts, whenever our country calls for our services. “If the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through”†. We not only know that there are numbers, who would rob us of every thing most dear to us, but also of the time:—it is now, even now;—when our foreign enemies are straining every nerve to effect their purpose; and our domestic foes are more secretly and insidiously, and therefore more dangerously, undermining our laws and religion^o.

Our *all* in this world is at stake. We must defend it, or lose it. When the object is of magnitude, the labour and expense we bestow in obtaining it, are willingly borne and undergone. Let us not repine then at the trouble and expense which will necessarily be attendant on our exertions¹¹. Consider the magnitude of *your* object—“your brethren, your sons and your daughters, your wives and your houses”; and what is not least in the calculation,—your laws and religion; those laws, and that religion, which only want to be understood, to convince *you* that they are the *pearl of great price*, which it is your interest to purchase, though it be at the expense of all you possess.

Where is there a constitution and laws so calculated to promote and secure the liberty and welfare of the subject as ours?—And these ought to be the scope and basis of all

* Vide Burke.

† Luke xii. 39.

wife and good governments. We have united all the advantages, with few or none of the inconveniencies, of the three forms of government, *monarchy, aristocracy, and democracy*;—an acquisition wished for by the wisest men of antiquity*, but which they considered as too great a perfection to be arrived at by man:—a system discovered first in its crude state in the woods†; and which has cost the combined labour and wisdom of six centuries to polish and refine.

In England every man's house is his castle. The cottage is equally safe with the palace. Our laws equally protect the prince and the people. A celebrated writer observes, speaking of our nation: "Their laws not being made for one individual more than another, each considers himself as a monarch; and indeed the men of this nation are rather confederates than fellow-subjects"‡. We have liberty¹² to do every thing that is right. It might be well perhaps if the converse were true—that we had not so much liberty to do what is wrong¹³.

In our country there is not one of the rights of mankind violated, as those rights are described by politicians

* "Statuo esse optimam constitutam rempublicam, quæ ex tribus generibus illis, *regali, optimo et populari*, confusa modicè — *Cic. Fragm. de Repub. l. 2.*

† "Nam cunctas nationes et urbes, *populus, aut priores, aut singuli*, regunt. Delecta ex his et constituta reipublicæ forma, laudari facilius quam evenire; vel si evenit, haud diuturna esse potest". *Tacit. Annal. l. 4. A. U. C. 777. sub fin.*

‡ Montesquieu. B. xi. ch. 6. Indeed this author seems to refer all his ideas of the perfection of government to the British constitution. Another foreigner (De Lolme) is enthusiastic in his admiration of the British constitution. His whole book is one continued panegyric upon it. When people are deprived of any blessing, they feel its value. "*Cui cæteræ partes, vel sæcæ secundas unanimiter deferunt, cum singulæ principatum sibi vindicent, melior reliquis videtur*": (Bacon) then *a fortiori cum PRIMAS deferunt.*

§ Montesquieu. B. xix. ch. 27.

and philosophers*. We have a *right to life*, which no one can take away without the forfeit of his own. And have not we also a *right to freedom from personal injury—a right to the use of air, light and water—a right of enjoying exclusively the gifts of fortune, and all the various fruits of our industry and ingenuity?* Nay, as it has been justly observed, our government “gives right, where nature gives none; it “protects the goods of an intestate; and it allows a man “at his death to dispose of that property which the law of “nature would cause to revert into the common stock”†.

It would be impossible in a discourse of this nature to enumerate the various methods in which the laws of England have provided for the welfare of the subject; such as the power every man has of becoming a member of parliament; the privilege which every district of the kingdom enjoys of choosing representatives; the right which the meanest subject has of bringing forward his complaints and requests to public attention; the right annexed to different qualifications in different places of voting for members of the House of Commons: so that men of all orders and professions‡ are capable of becoming members of the British parliament. Hence then it appears that every class of men in the community is virtually represented: no subject therefore either of science, agriculture,

* See *Locke, on Civil Government*, ch. v. f. 27. *De Lolme, on the Constitution*, B. i. ch. 9. *Paley's Mor. and Pol. Phil.* B. ii. ch. x. *Gisborne's Remarks*, P. ii. ch. 11.

† *Bp. Watson's Apology for the Bible*, let. x.

‡ I allude *only* to the different orders and professions as enumerated by Paley.—“Statefmen, courtiers, country gentlemen, lawyers, merchants, manufacturers, soldiers, sailors”.—See *Paley's Moral and Political Philosophy*, chap. *Of the British Constitution*; which chapter, together with the 6th chapter of the eleventh, and the 27th of the nineteenth book of the *Spirit of Laws*, ought to be perused and reperused by every Englishman.

commerce or arts, can be offered to the deliberation of the British senate, but some of the members will be a competent judge of its merits.

It must be confessed that we cannot boast of that equality¹⁴, which some would assume as the basis of government. The British constitution prefers practical utility to the wild and chimerical theories of sophistry. Equality in the sense some would apply it, has no existence in nature. Survey the heavens; *how one star differeth from another star in glory*—from the sun that *ruleth the day*, to the least satellite. View the vegetable and animal creation; from *the cedar-tree that is in Lebanon*, to *the hyssop that springeth out of the wall*: from *the pelican in the wilderness*, to the least of the feathered tribe; from *Behemoth, the chief of the ways of God*, to the minutest insect; from *Leviathan that taketh his pastime in the sea*, to the meanest inhabitant of the brook: and lastly, consider man—the varieties of stature, complexion, disposition, intellect, and the rest of his natural and moral faculties; from the capacious and comprehensive mind of a Newton, to the lowest order of dabblers in reasoning¹⁵. When you have thus taken a view of the different parts of her system, let me ask whether nature intended an equality in the situations and advantages of mankind? The various wants of mankind, and the conveniencies of life, require a difference in situations and professions. This variety in society¹⁶ is the source and origin of those arts, manufactures and trades, which furnish employment and livelihood to the greatest part of the human species. There must be some to work at the loom, or we should want clothing; there must be some to till the ground, or we should be destitute of food; there must be some to teach and instruct, or we should again return to ignorance and barbarism: and while each is busied in his appropriate occupation, there must be some to guide the helm and manage the affairs of state, or we should be con-

tinually liable to the plunder and depredations of our enemies. So that *high and low, rich and poor, one with another*, we are all necessary to the comfort and support of each other. We are "many members, yet one body: the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you"*:—so neither can the monarch on the throne say to the humblest peasant, I have no need of thee: nor, on the other hand, can the husbandman or mechanic upbraid his rulers with the uselessness of their stations and services; the one owing the quiet possession of his lands and their produce, and the other the peaceable exercise of his art or trade, and the undisturbed enjoyment of its profits, to the watchfulness and exertions of the guardians of the state†.

Our country is scarcely surpassed in beauty, climate or fertility. We are unacquainted with the extremes of heat and cold" of some countries; and seldom visited with earthquakes, hurricanes, famines and pestilences, as in others. We have hills and verdant pastures *clothed with sheep and cattle*; and pleasant vallies covered with corn. "*Thou, O! Lord, visitest our earth and waterest it: thou blessest the springing thereof*: and (as we have at this season more especially to praise and thank thee) *thou crownest the year with thy goodness; and thy paths drop fatness*"‡.—And to complete the description;—no country in the world

* I Cor. xii. 20, 21.

† "Si omnes ingenio pares essent, omnesque in eisdem affectus proclives, aut iisdem virtutibus ornati; non esset qui alius imperiis parere vellet, aut ei quidpiam concedere, aut qui varietati ministeriorum et artium omnium generum aptus esset. Cum omnes omnia curare nequeant, singulos in societate suo munere, in gratiam aliorum, fungi oportet; nec vilissima munera minus sunt necessaria interdum quàm sublimiora. Itaque esse oportuit omnibus suum ingenium, ut quisque quod suum est ad *societatis felicitatem* conferret, et quod cæteris deest sua industria suppleret". Cleric. as quoted by *Bp. Law*: and an excellent passage it is.

‡ Psalm 65.

can boast of more sincere friends, more faithful husbands and wives, more dutiful children, or kinder and better parents.

Where but in our blest isle¹⁸, can we find such admirable institutions of every kind? Witness our universities and other public seminaries; and the different societies for promoting sublime, useful, moral and religious knowledge. Where can we find such provisions for the relief of every species of distress;—whether under the denomination of friendly societies, hospital, asylum, infirmary or dispensary? And has not the law of the land provided a comfortable home and maintenance for the poor, aged and infirm of every parish in the kingdom? And lastly, witness that national charity manifested on different occasions for the same humane purposes; one instance of which cannot at this time be passed over without particular mention,—I mean those noble subscriptions for the benefit of the widows and orphans of those, who have died in the glorious cause of their country.—GREAT NATION! thou art a father to the fatherless, and driest up the tears of the widow!

For many of these and greater blessings¹⁹, we are indebted to the benign influence of Christianity*. Yet the same open and secret shafts, which are aimed from all quarters against our laws and government, are directed against this amiable religion also. The people of France were prepared for all the crimes and horrors of their revolution by the emissaries of anarchy and infidelity²⁰; who persuaded the people that there is no God that created or governs the world; that there is nothing to be feared or hoped for beyond the grave—"that death is an eternal

* "It does not appear that, before the times of Christianity, an infirmary, hospital, or public charity of any kind, existed in the world". Paley's *Mor. and Pol. Phil.* ch. *Pecuniary Bounty*.

sleep"; and, of course, that the Christian Religion is an imposture.

Whatever may be said of these men in other respects, this part of their conduct did not certainly betray their ignorance of human nature: For who does not see that men would be ready to perpetrate any act to which they might be urged, when they had cast off the salutary restraints of religion? Religion is too mild and deliberate for the rapid views of anarchy. Infidelity is alone capable of serving its purposes. They are sworn-brothers, mutually assisting and promoting each other's cause.

Attempts, we know, are making to propagate similar principles in this country*. Infidelity assumes every shape and character. We are met by it in the *high-ways, in the streets, in the market-place*; and even our houses cannot shelter us from its attacks. "*Our brethren, our wives, our sons, and our daughters*", are argued or ridiculed out of their religion. Books of morality, natural philosophy, history and travels;—nay even poetry and novels are made vehicles for its deadly poison†. No opportunity escapes its watchfulness‡: no obstacle slackens its perseverance.

But there is a God! All nature bears witness to this great truth; which is next in point of evidence and certainty to that of our own existence. After viewing the innumerable instances of contrivance and design visible in all the productions of nature, to doubt still that some high wisdom and intelligence had not been the author of them, would be as absurd as though you should find some curious piece of mechanism, and yet argue it to have been formed without a contriver‡.—And there is a Providence, who has con-

* See *Bp. Porteus's Charge*.

† See *Paley's chap. Of Reverencing the Deity*.

‡ — "cum machinatione quadam moveri aliquid videmus, ut sphaeram, ut horas, ut alia permulta; non dubitamus, quin illa opera sint rationis: cum autem impetum cœli admirabili cum celeritate moveri vertique vide-

tinually his watchful eye over us, "in whom we live, and move, and have our being", and without whose knowledge "a sparrow doth not fall to the ground"*.—And death is so far from being an "eternal sleep", that "the hour is coming, in which all that are in the grave *shall come forth*; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation"†. This life and immortality hath been brought to light by the Gospel‡:—and the Gospel is true. For what other motive than the truth of what they taught, can be assigned for the conduct of Jesus Christ, and his apostles and disciples, who renounced honour, pleasure and profit; and voluntarily passed their lives in dangers, labours and sufferings, even to death itself, in attestation of the truth of what they related§? the simplicity and artlessness of which accounts are not amongst the least striking arguments of their truth||.—But I should injure the cause of truth, were I to separate any of the evidences of Christianity from that *cloud of witnesses*, which taken together, as they

amus, constantissimè conficientem vicissitudines annivcrsarias, cum summa salute, & conservatione rerum omnium: dubitemus, quin ea non solum ratione fiant, sed etiam *excellenti quadam, divinaque ratione*? Cic. de Nat. Deor. l. 2. c. 38.

* Acts xvii. 28. Matt. x. 29.

† John v. 28, 29.

‡ "It is idle to say, that a future state had been discovered already.—It had been discovered, as the *Copernican system* was—it was one guess among many. He alone discovers, who *proves*; and no man can prove this point, but the teacher who testifies by *miracles*, that his doctrine comes from God". Paley.

§ See Paley's *Evidences of Christianity*—a book to which the "doubter or deist should recur" for the solution of his difficulties.

|| I remember a friend of mine (distinguished in the literary world as an advocate in the cause of *humanity*) once observed: "When I have been argued into any doubts respecting the truth of Christianity, I have always gone to the Bible; and after reading a chapter or two there, my doubts have completely vanished":—the effect, no doubt, of the artlessness, naïveté, sincerity and reality manifested by the sacred writers.

reciprocally illustrate and confirm each other, must convince the sincere and impartial^{as}, and stagger the most prejudiced unbeliever.

The objections to this religion are generally levelled against its miracles and mysteries. But the religion of nature, and the deductions of reason, are liable to the same objections. Is it not a greater miracle to create a human being from nothing, than to restore him to the use of his limbs or his sight, or even to raise him from the dead? The world abounds with miracles and mysteries. Whether we view the heavens, the earth, or the waters, we shall find nothing but miracles of wisdom, and mysteries of goodness. Sufficient be it for us that we feel and acknowledge them: comprehend them we cannot. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all"*.

Things which are constantly before us, lose their force and are neglected†. The commonness of the thing, though it do not lessen the reality, destroys the effect. The first human pair, would be as much astonished at the process of nature in the formation of one of their posterity, as we should be now-a-days at the instantaneous production of a man mature and complete at once in all his corporeal and mental faculties. But it would lead me too far to mention the various miracles and mysteries which every

* Eccles. xi. 5.

† Cicero on this same subject says, "*assiduitate quotidiana, et consuetudine oculorum, assuescunt animi: neque admirantur, neque requirunt rationes earum rerum, quas semper vident; proinde quasi novitas nos magis, quam magnitudo rerum, debeat ad exquirendas causas excitare*". He had just been putting the case of Aristotle, respecting the supposed effects which a sight of the grandeur and beauties of nature would produce upon one who had always lived under ground. *De Nat Deor.* l. ii. c. 37, 38.

part of nature presents to our gratitude and admiration. Who can explain the mysteries of natural history and philosophy?—of attraction, repulsion and gravity; of the magnet or loadstone, and of electricity? And reason herself, too proud to be taught the mysteries of revelation, boasts of mysteries and paradoxes of her own discovery*.

Other objections have been urged against our religion of the following description: “If Christianity be so advantageous to mankind, and the gift of a Being of perfect benevolence, why was it not revealed till so late a period as when the world had existed four thousand years”†?—“Why is it not universal;—why should idolatry and false religion be still in possession of more than one half of the globe”? To these and the like objections we return the following answer:—that this is no more than might be expected in a dispensation that proceeds from the Author of nature; a system replete indeed with wisdom and goodness, but which metes out its bounties *at times and in portions*, wisely appointed and distributed no doubt, yet equally disappointing our desires and expectations, confounding our understanding, and eluding our deepest researches. Why was the magnet, so useful in navigation;—why were the qualities of minerals and vegetables, now considered as so indispensable in arts and in medicine;—

* Such as—that two lines can be so drawn as continually to approach each other, (the property, if I recollect right, of more than one curve and a right line), but yet would never meet, though produced ad infinitum: and—that a definite quantity is indefinitely divisible; with numberless other instances of *infinities, infinitesimals, properties of nothing, the negative sign, impossible roots, &c.*

† We do not allow the whole force of this objection. We assert that Christianity has *dawned*, with increasing light in types and prophecies, from the time that the promise was given that the *seed of the woman should bruise the serpent's head*, till the *Sun of Righteousness* rose in full strength and beauty.

why were those properties of nature*, now thought so necessary to our well-being :—in short, why were the different arts and sciences, now found so advantageous, so convenient, so necessary to our existence and happiness, withheld from the possession and knowledge of man, till they were discovered by some accident or fortunate research ?—and why are not these favours bestowed *universally* ? Why is one part of the earth parched up with drought, and another deluged with continual rain† ? Why does one pass his days in numbness and torpitude, another languish under the heat of a vertical sun, while a third enjoys all the blessings of a more temperate climate ? Why does one live in ignorance, and *without God in the world*, while another can survey the beneficence of the Creator in the effects of his wisdom and goodness ?—Solve these difficulties, or confess, with right reason, that if the *religion of nature* be retained, *Christianity* on these grounds cannot be rejected. There must be then some other reason than the difficulty of the thing, that prevents these boasters of reason from embracing the doctrines of revelation ; since their favourite reason and religion of nature are at the least equally liable to this objection. In general, as it has been justly observed, it is not so much unbelief, as unbelieving conduct and practice‡.

To conclude. After the view we have just now taken of the blessings we enjoy, what, it may be asked, is still

* e. g. the mechanical powers, such as the *lever*, the *screw*, &c. : expansion, rarefaction, and other properties of the air and fluids ; to which we owe the *steam-engine*, *pumps*, *mills*, &c. &c.

† This is the case on the isthmus of Darien ; and there is a place on the coast of Africa called *The Rains*, from the constant wetness of the weather there.

‡ “The head would often be convinced, but the heart remonstrates : the understanding might bend, but the will is stubborn”. See *Dr. Ogden's 3rd Sermon on the Articles* ; a writer that says pages in a sentence—the Tacitus of divines.

wanting to crown them? Nothing but a heart duly sensible of, and affected by, them. We have till now escaped the horrors of that *cup of bitterness*, which other nations have already emptied to *the very dregs*: and, if we deserve it, God will still avert them from us. A nation of virtuous men, knit together by the firm bonds of honour, justice, truth and friendship, fighting in a just cause, and contending for every thing dear to them, must be invincible*. We are fighting in the justest of causes, and contending for the dearest of stakes;—"for our brethren, for our sons and our daughters; for our wives and our houses". Let us then join in virtue, in honour, in friendship and unanimity; laying aside all envy, malice and animosity; all dispute, faction and disaffection; preferring the general good and welfare to our own private views and wishes, and so shall we be able to *discomfit a host of foes*: the *Almighty will be our refuge and fortress; our shield and buckler*. We shall not need to be afraid of the terror by night, nor for the arrow that flieth by day: a thousand shall fall at our side, and ten thousand at our right hand, but destruction shall not come nigh us†.

* See Butler's Analogy. P. i. c. 3.

† Psalm 91.

APPENDIX:

CONTAINING

PROOFS AND ILLUSTRATIONS

IN THE FOREGOING

SERMON.

The following Appendix was suggested by having observed the industry with which some persons endeavour to make people disbelieve any account that may tend to disparage their cause, unless authenticated beyond any possibility of contradiction; and—that particular description has a stronger, and therefore more lasting effect, than general remark. It is chiefly intended for the use of those, who probably might not otherwise have met with the information it contains: and its purpose will be fully answered, if it act in any degree as an antidote to the poison of those “breviats of infidelity” and anarchy, which are so sedulously cried up and circulated by those, whose designs they are so well calculated to promote.

APPENDIX.

¹ *Their predictions.* We all recollect the prophetic warnings of Mr. Burke and Mr. Pitt, at the beginning of the present war: and Mr. Fox, we are told, made use of expressions exactly similar to theirs, in his late speech at the anniversary of his election, when he declared that the "French had now thrown off the mask".

² *Amiable monarch.* Mr. Fox speaks in just terms of indignation concerning the "sad catastrophe" which terminated the life of the amiable King of France. He calls it a "revolting act of cruelty and injustice"....."an act" says he, "concerning which (out of France) I will venture to affirm that there is not throughout Europe one dissentient voice". Note, p. 32, of his *Letter to the Electors of Westminster*. Ed. 18th.

³ *Five tyrants*: An allusion to the French PENTARCHY, that "five-headed despot", styled emphatically, the DIRECTORY of France. "The little finger of their republic (says Bishop Watson in his *Address*) has become thicker, more oppressive to the whole nation, than the loins of their monarchy; they were chastised with whips; they are chastised with scorpions".

A German traveller who has lately been in France, was conversing with a French Astronomer and Mathematician of great eminence, who said in allusion to their revolution, "Since we have advanced so far, we must endeavour to support the new system; but if it were not yet introduced, we should be wrong to persist in it". See Meyer's *Fragments on Paris*.

⁴ *Libertinism and licentiousness.* See Adams' Answer to an Address from some young men; and Washington's Letter to Adams, when he accepted of the command of the American forces.

5 *Strongest ties of nature.* The cruelties which the French practised in the countries they had over-run so alarmed the Circle of Suabia, that they agreed with the Directory to pay to France the immense sum of £.1,767,119, that their "persons and property;....their laws, customs and religion", might not be disturbed or molested. Shall humanity relate the consequence?

At a place called Altorf (in the above Circle) the French soldiery "rifled their (the inhabitants') pockets, destroyed their furniture, tore up the floors of their rooms, cut open the mattresses and feather-beds....turned over even the contents of the privies, in hopes of finding some concealed treasure....such provisions as could not either be consumed or conveyed away, were trodden under foot, or mixed with sand, ashes and ordure". "Grey hairs and lisping infancy, the sick, the dying, and even women in labour, were alike exposed to the same inhuman treatment.....girls from ten to twelve years of age were deprived of their innocence and health by these republican barbarians. Neither age nor infirmity, nor yet the most offensive disorders, were able to set bounds to their more than brutal lust. Even in the infirmary near Weingarten did these cannibals commit the same horrid crimes, and outrage persons suffering under the most disgusting maladies.....Even the bodies of young women, who had expired under their barbarity, and of women who but a few hours before had been in labour, were made use of to satiate the infernal lust of these monsters". At Psullendorf "a poor woman 60 years of age...was menaced with death if she did not yield to the brutal desires" of a soldier whose companion "stood with his bayonet at the breast of her aged husband, and forced him to be witness of his wife's dishonour". "In a hamlet near Markdorf ten brutal French soldiers alternately violated the chastity of a woman, who hourly expected to be taken in labour, and whose husband was forcibly made a witness of their barbarity. An officer too, whose assistance had been requested by the neighbours, upon entering the house, was so far from reproving the soldiers, that—horrible to relate! he immediately followed their example, and added to

the injuries already offered to the expiring woman. In another village, a woman, who had only borne a child eight days, was dishonoured, and treated with such violence, that her recovery was extremely doubtful". At Bremen "there was neither maiden, wife nor widow, who was not forcibly dishonoured".... and "eight, ten and frequently more than that number successively insulted the same unfortunate victim with the accomplishment of their brutal purposes....and not only husbands, but fathers, and—to fill up the measure of their iniquity—even little children, were made to be witnesses of these abominable outrages". "The retreat of the French (through Franconia) was marked by similar instances of rapine and brutality". "In the environs of the camp, the corpses of several women were found, who had been violated and abused even to death; and however incredible it may appear, it is a fact that the monsters satisfied their brutal appetites with corpses and with some unhappy victims in the agonies of death". At Engelures, "three women, already past their seventieth year, six lying-in women, four far advanced in their pregnancy, and twelve young girls, were, by their outrages, brought almost to the gates of death".

Next take a specimen of the manner in which they kept their engagement with respect to their protection of religion. "In one of the villages, they placed upon the altar the figure of Satan"...."and in another village, they placed a crucifix before the fire, and amidst shouts of the most indecent mirth, turned it round like meat roasting upon a spit". At another place, "a church was broken open and plundered, and the minister's house completely rifled, under the eyes of General Moreau himself".

The above extracts are taken verbatim from an *abridged* account of "French Perfidy and Cruelty", by Anthony Aufrère, Esq.*; who says in his preface: "the subsequent detail is selected from a much more copious detail of facts, taken by the magistrates from the sufferers in several districts, by order of the respective governments, and published under the sanction of their authority".

* Printed for Cadell and Davies, London, pr. 3d.

"They every where" (says Bp. Watson, speaking of the French) "promise protection to the poorer sort; and they every where strip the poorest of every thing they possess; they plunder their cottages, and they set them on fire when the plunder is exhausted; they torture the owners to discover their wealth, and they put them to death, when they have none to discover; they violate females of all ages; they insult the hoary head, and trample on the decencies of life. This is no exaggerated picture: whoever has read the account of the proceedings of the French in Suabia, in Holland, in Italy, in Switzerland, knows that it is not; and can there be men in Great-Britain, of so base a temper, so maddened by malignity, so cankered by envy, so besotted by folly, so stupified as to their own safety, as to abet the designs of such an enemy"? Charge delivered in June 1798.

⁶ *Cultivator of the Netherlands.* "Let the mal-contents in every nation in Europe (says Bp. Watson) look at Holland and Belgium. Holland was once an hive of bees; her sons flew on the wings of the wind to every corner of the globe, and returned laden with the sweets of every climate. Belgium was a garden of herbs, the oxen were strong to labour, the fields were thickly covered with the abundance of the harvest.—Unhappy Dutchmen! You will still toil, but not for your own comfort; you will still collect honey, but not for yourselves: France will seize the hive as often as your industry shall have filled it. Ill-judging Belgians! You will no longer eat in security the fruits of your own grounds: France will find occasion or make occasion to participate largely in your riches; it will be more truly said of yourselves than of your oxen—you *plough the fields, but not for your own profit*". Address to the People of Great-Britain.

⁷ *Thought upon by its absent natives without a sigh*: nay, their desire for it after a long absence has been so strong as literally to kill them. This has been sometimes the effect of a native air, called the *Ranz de Vaches*, which was forbidden being played in the hearing of the Swiss soldiers in foreign service, by the severest penalties, because it occasioned them

"fondre en larmes, désertier ou mourir, tant il excitoit en eux l'ardent désir de revoir leur pays". Rousseau, as quoted in the notes to the *Pleasures of Memory*. See also *Poems by Wordsworth, of St. John's Coll. Camb.*, which he published on his return from a tour in Switzerland; and in which he mentions this "heart's disease".

⁸ *Doubly justified our conduct.* Bp. Watson (formerly, if I mistake not, well-inclined towards the French revolution) has the following remark: "Under whatever circumstances the war was begun, it is now become just; since the enemy has refused to treat, on equitable terms, for the restoration of peace. Under whatever circumstances of expediency or in expediency the war was commenced, its continuance is now become necessary; for what necessity can be greater than that which arises from the enemy having threatened us with destruction as a nation"?

This they have done in a comparison of the relative situation of France and this country, with that of ancient Rome and Carthage. The Romans, who could not brook a rival, determined upon the destruction of Carthage in compliance with the instigations of Cato the Censor, who uniformly concluded his invectives with a vow that it should be destroyed—*delenda est Carthago*. His vow the French have adopted against this country.

⁹ *Inability alone has prevented them.* See the confessions of O'Connor, &c., in the *Report from the Secret Committee*.

¹⁰ *Undermining our laws and religion.* This, it is too well known, is not more than truth: and the charge of illiberality and misrepresentation will not now, I should think, be so confidently objected, after the complete disclosure which has been made by the instigators of rebellion (shall I add massacres?) in Ireland; from whose *re-confirmed confessions* it appears (to mention no other proofs) that societies for promoting designs similar to theirs, are established in this kingdom also.

¹¹ *Attendant on our exertions.* Recollect the exertions of the Carthaginians (above alluded to) against the Romans, who,

they saw, had determined upon their destruction. *They daily made 140 shields, 300 swords, 500 lances, and 1000 darts to be thrown from warlike engines, the ropes of which were made of the women's hair, which they voluntarily cut off for this purpose.* Recollect also the exertions of the Americans when the stamp-act was passed in 1764. They entered into associations not to use British manufactures, though they were cheaper and otherwise much superior to their own: "and the ladies (we are told) agreed to renounce the use of every species of ornament manufactured in Britain". And our stake is not less than theirs, in any point of view.

"Doubtless it were better to advance to government a part of our possessions in defence of the whole, than reserve the whole as a prey to the enemy; to submit even to heavy burdens of our own imposing, than take upon us the yoke of a foreign power. The manly forehead of a Briton has not yet learnt to stoop before the presence of an insolent invader—the British Lion has not yet forgot his noble nature. With all our strength, with all our spirit, and with all our resources, we can never be subdued, unless through some sordid and enervating policy, we suffer our courage to fail, and our exertions to falter, and our resolution to forsake us". *Dr. Munkhouse's Sermon preached at Wakefield.*

¹² *We have liberty.* De Lolme, speaking of British liberty, says: "Being sheltered, as it were, within a citadel, she there reigns over a nation which is the better entitled to her favours, as it endeavours to extend her empire, and carries with it, to every part of its dominions, the blessings of industry and equality. Fenced in on every side, to use the expressions of Chamberlayne, with a wide and deep ditch, the sea; guarded with strong out-works, *its ships of war*, and defended by the courage of her *seamen*, she preserves that important secret, that sacred fire, so difficult to be kindled, and which, *if it were once extinguished, would perhaps never be lighted again*".

¹³ *That we had not so much liberty to do what is wrong.* What can be urged stronger in support of this observation than the licentiousness into which liberty degenerates in the mouths

of those, who most complain of the want of it? In what country but ours can such speeches and publications, and such blasphemies as are daily uttered, be passed by with impunity? The French, it is said, have not one public paper but what is permitted by the Directory; while in England the press is become a *cornucopiæ* of publications, whose tendency is to overturn our Government and Religion.

"It is true" (as Bp. Porteus observes of such publications) "that in point of composition and argument, they are most contemptible; but the very meanness of their style, and the homeliness and plainness, and the gross familiarity of their manner, are but too well adapted to the taste and apprehensions of those readers whom they are meant to captivate. This is a new species of infidel writing very recently introduced amongst us. Hitherto we have had to contend only with the Tolands, the Tindals, the Bolingbokes, and the Humes, of the age: men whose writings could fall only into the hands of a few in the higher ranks of life, and were not likely to make much impression on well-informed minds. But the pieces, to which I allude, are addressed to the *multitude*, and are most dexterously brought down to the level of their understandings; they compress the whole poison of infidelity into the narrow compass of an *essence* or an *extract*, and render *irreligion easy to the meanest capacity*. They are, in short, most artful snares, laid for those numerous and valuable classes of men who have hitherto escaped the contagion, either of Atheism or Deism, *the mechanic, the manufacturer, the tradesman, the farmer, the servant, the labourer*. On these (to whom the subject is quite new, and who have neither time nor talents for examining questions of this nature) the bold assertions, the intrepid blasphemies, and coarse buffooneries, which constitute the whole merit and character of these productions, are perfectly well calculated to impose, and to stand in the place of argument and proof". *Charge to his Clergy.*

"We cannot boast of that equality. What are these rights of men (says Bp. Watson in the Charge before referred to) this liberty, this equality, of which every man has heard so much,

and of which few have any proper conception? Let us see what they are in France itself.—*There* no man has any right in his person or in his property; both are absolutely at the disposal of the few persons who have usurped the government.—*There* no man has any liberty excepting the liberty of submitting to the worst of slavery; for what slavery can be worse than that of being subject to laws which are perpetually changed, according to the caprice of the ruling faction? *Ubi jus incertum, ibi jus nullum.* As to equality, if by it be meant an equality of property or condition, there is no such thing in France; nor was there ever such a thing in any country since the world began”.

¹⁵ *Dabblers in reasoning.* Such as Bp. Watson describes in his *Address*: “the frothy frequenters of ale-houses, the discontented declaimers against our establishment, the miserable dregs of the nation, who seek for distinction in public confusion”.

¹⁶ *This variety in society.* As Bp. Watson says in that patriotic *Address* before quoted: “All promote the public good and their own, when they act within their proper spheres, and all do harm to themselves and others, when they go out of them. You would view with contempt, a statesman, who should undertake to regulate a great manufactory without having been brought up to the business; or a divine who would become a mechanic without having learnt his trade; but is not a mechanic, or a manufacturer, still more mischievous, and ridiculous, who affects to become a statesman, or to solve the difficulties, which occur in divinity? Now this is precisely, what the men I am cautioning you against, wish you to do—they harangue you on the disorders of our constitution, and propose remedies; they propound to you subtleties in metaphysics and divinity, and desire you to explain them; and because you are not prepared to do this, or to answer all their objections to our government, they call upon you to reject religion, natural and revealed, as impostures, and to break up the constitution of the country, as an enormous mass of incurable corruption”.

¹⁷ *Extremes of heat and cold.* Charles the Second, in reply to some company who were reviling our climate in a comparison with those of Spain, Italy and France, said, "he thought that was the best climate where he could be abroad in the air with pleasure, or at least without trouble and inconvenience, the most days in the year, and the most hours in the day; and this he thought he could do in England more than in any country he knew in Europe". This (says Sir W. Temple, who heard the king) was "truly like a king of England, that loved and esteemed his own country".

¹⁸ *Our blest isle.* Our poets have not been insensible to the blessings of their native country. See among others Thomson, in his *Summer*, v. 1437. See also Goldsmith's *Traveller*, and Addison's *Letter from Italy*.

¹⁹ *And greater blessings, - we are indebted.* Christianity "has mitigated the conduct of war, and the treatment of captives. It has softened the administration of despotic, or of nominally despotic governments. It has abolished polygamy. It has restrained the licentiousness of divorces. It has put an end to the exposure of children, and the immolation of slaves. It has suppressed the combats of gladiators (which sometimes cost Europe twenty or thirty thousand lives in a month), and the impurities of religious rites. It has banished, if not unnatural vices, at least the toleration of them. It has greatly meliorated the condition of the laborious part, that is to say, of the mass of every community, by procuring for them a day of weekly rest". And again: "From the first general notification of Christianity to the present day, there have been in every age MANY MILLIONS, whose names were never heard of, made better by it, not only in their conduct, but in their disposition; and happier, not so much in their external circumstances, as in that which is *inter præcordia*, in that which alone deserves the name of happiness, the tranquillity and consolation of their thoughts. It has been since its commencement, the author of happiness and virtue, to MILLIONS AND MILLIONS of the human race. Who is there that would not wish his son to be a Christian"? See Paley's *Evidences of Christianity*. P. iii. ch. 7.

There is another advantage of Christianity. It promotes liberty. "Christianity has in some instances, laid the foundation of government, and, in others, certainly as often meliorated the condition of states, which have owed their uncouth forms to the self-willed power of a military despot ; or which, projected on plans better calculated for the general interest, have yet admitted improvements from the effect of those divine precepts, which while they forbid injuries, forbid us also to return evil for evil. And it may be observed that at this day the chart of Christendom, as it stands compared with that of the other regions of the globe, is become *the chart of legal liberty*. The ends of society have been herein better understood, and the claim of the individual to the greatest degree of personal indulgence in private, and of co-operation in publick concerns, which are compatible with the general good of the whole, is better ascertained and secured ; in different states differently indeed ; but in all with an effect to be attributed solely to the influence of Christianity, which, if it glance in its purest lustre only on some favoured spot, diffuses a general light, unknown before the Sun of Righteousness arose in this our hemisphere". Bp. Cleaver's *Sermon before the House of Lords*.

"A good Christian cannot be a bad Citizen. Whoever is sincerely religious towards God from conscience and principle, will also from conscience and principle, be loyal to his earthly sovereign, obedient to the laws, and faithful to the government under which God has placed him. Though our Saviour's kingdom is not of this world, yet the Gospel tends, in the highest degree, to promote the peace and welfare of the community". Bp. Pretyman's *Charge*.

"There was never found in any age of the world, either philosophy or sect, or religion, which did so highly exalt the public good, as the Christian Faith". Lord Bacon, as quoted in the above *Charge*.

²⁰ *Emissaries of anarchy and infidelity*. It is now too well known that there has been a conspiracy against Christianity and social order carrying on for the greatest part of the present century, by regular societies established for this express pur-

pose. Voltaire was the founder of them. Their proceedings have been completely developed, more particularly in two books; the one entitled *Memoirs illustrating the History of Jacobonism*, by l'Abbé Barruel; and the other *Proofs of a Conspiracy against all the Religions and Governments in Europe*, by Professor Robinson of Edinburgh. These two books, we are assured, were written by persons "perfectly unconnected with each other", who notwithstanding "arrive exactly at the same conclusion"; from which agreement "a very strong presumption must arise, that their views are just and their opinions correct". See the Review of them in the *British Critic*, vol. 10; from which the following extracts are made.

"The founder of the whole conspiracy was Voltaire. In 1730 he was already so full of his design, and so sanguine in his hopes, that when M. Herault, Lieutenant of the Police, upbraiding him with his impiety, said, "You may do or write what you please, you will never be able to destroy the Christian Religion", Voltaire answered without hesitation "That is what we shall see". He frequently exclaimed "I am weary of hearing people repeat that twelve men have been sufficient to establish Christianity, but I will prove that one may suffice to overthrow it". He associated with him in this design Frederic II. king of Prussia, D'Alembert, and Diderot. It was a design consulted upon, and carried on in common among them; they encouraged each other by frequent letters; deliberated about the means, and combined in the execution of their infernal scheme; they had their watch-word "*écrasez l'infame*", "*crush the wretch*"; by which they blasphemously meant Christ. The correspondence, which so well displays the designs and sentiments of these men, is that which was published at large, in the vast edition of Voltaire's works, by Condorcet, and in the works of the King of Prussia; it began in 1736, and continued with little interruption, throughout the lives of the parties". They carried on their design in different articles in the *Encyclopedie*. "The fabrication of books against religion, was the next method employed by the conspirators. Posthumous works were fabricated for deceased

writers ; sketches were prepared by one conspirator and worked up by another ; and impiety was insinuated in every form that could make it palatable and popular. " Study", says Voltaire to D'Alembert, "*to crush the wretch*". I only ask five or six bon mots a day, and that will be enough. He will never recover it. Laugh Democritus, and make me laugh, and our cause will triumph"*.—So far the reviewers, who have abridged this account from the Abbé's book. What follows is part of their extracts from the original work.

The deepest plan of the conspirators was carried on by a secret society, of which Voltaire was elected perpetual president. The account of it is given as follows, in the confession of one of the members :

" This society was a sort of club formed among us philosophers, and only admitted into it persons on whom we could perfectly rely. Lest our object should be surmised, we called ourselves Economists. The most of those works which appeared for this long time past against religion, morals and government, were ours, or those of authors devoted to us. They were all composed by the members or by the orders of the society. When we had approved of those works, we began by printing them on fine or ordinary, in sufficient number to pay our expenses, and then an immense number on the commonest paper. These latter we sent to hawkers and booksellers, free of costs or nearly so, who were to circulate them among the people at the lowest rate. These were the means used to pervert the people, and bring them to the present state (September 1789) you see them in. I shall not see them long, for I shall die of grief and remorse".

This account is corroborated by the testimony of a French nobleman now in London, " of distinguished honour, virtue and courage", who was witness, and even " second actor in the scene".

Attend now to the dreadful end of the founder of this whole conspiracy—Voltaire.

* " Such attacks" observes a great man, " do their execution without enquiry. Who can refute a sneer" or a joke?

“In the midst of his triumphs, a violent hemorrhage raised apprehensions for his life. D’Alembert, Diderot and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own. Rage, remorse, reproach and blasphemy, all accompany and characterise the long agony of the dying Atheist. This death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions of impiety. Not one of the sophisters has ever dared to mention any sign given, of resolution or tranquillity, by the premier chief, during the space of three months. It was on his return from the theatre, when Voltaire was warned, that the long career of his impiety was drawing to an end. In spite of all the sophisters, flocking round him, in the first days of his illness, he gave signs of wishing to return to the God he had so often blasphemed. He calls for the priests, who ministered to *Him*, whom he had sworn to crush, under the appellation of *the wretch*”. The rest of the conspirators prevented people from coming to him, lest they should witness his dreadful remorse. “Then it was that D’Alembert, Diderot and about twenty others of the conspirators, who had beset his apartment, never approached him but to witness their own ignominy, and often he would curse them and exclaim “Retire, it is you that have brought me to my present state; begone, I could have done without you all, but you could not exist without me, and what a wretched glory have you procured me”. Then would succeed the horrid remembrance of his conspiracy; they could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against, and in plaintive accents would he cry out, Oh Christ! Oh Jesus Christ! and then complain that he was abandoned by God and man. His physicians, particularly Mr. Tronchin, calling in to administer relief, thunderstruck retire, declaring the death of the impious man to be terrible indeed. The pride of these conspirators would willingly have suppressed these declarations, but it was in vain: the Mareschal de Richelieu

flies from the bedside, declaring it to be a sight too terrible to be sustained, and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire".*

What became of D'Alembert? "He died five years after his patron, that is, in November 1783. Lest remorse should compel him to similar recantations, which had so much humbled the sect, Condorcet undertook to render him inaccessible. D'Alembert really had felt that remorse which must have been common to him with Voltaire; he was on the eve of sending, as the only method of reconciliation, for a minister of that same Christ, against whom he had also conspired; but Condorcet ferociously combated these last signs of repentance in the dying sophister, and he gloried in having forced him to expire in final impenitence. The whole of this odious conflict is comprised in one horrid sentence; when Condorcet announced the decease of D'Alembert, and was relating the circumstances, he did not blush to add, "*Had I not been there, he would have finched also*".

"Warned by these examples (add the reviewers) the sophists took care, when Diderot was ill, to carry him suddenly into the country, and to make it sure that there should be no witness of his last hours".

Lastly; see the end of Condorcet himself, related (after some tributes of praise to his knowledge, and love of liberty) in the Monthly Magazine, vol. 2. p. 641. "—after labouring four years exclusively for the revolution and liberty, this great man,

* The reader will judge how I was struck with the above account, when he is informed that I had the following account from a respectable French Abbé in Cambridge so long ago as December 1793 (upwards of three years before l'Abbé Barruel's book was published) which I copy *verbatim* from a minute I made at the time. "Voltaire, in his last agonies expressed himself in the following manner: "*I am forsaken both by God and man*". These were, I believe, the last words he was heard to utter. The above circumstance was related by his physician (M. Tronchin), who was himself of the same way of thinking with Voltaire in religious matters. After Voltaire had uttered the above expression, he died (as the person who told me expressed himself) *manducando suum stercus*".

proscribed under the tyranny of Robespierre, was forced to wander about from place to place, to shelter himself in woods, and caverns, and at length *to have recourse to poison to put an end to his calamities*".

Who can help exclaiming, after this recital, "*let me die the death of the RIGHTEOUS, and let my last end be like HIS*" *!

The reviewers say of the whole of l' Abbé Barruel's book, from which the above accounts are taken : " It is a work, not of conjectures, but of proofs ; of demonstrations drawn from the very words of the guilty persons ; and proving completely the extent of their conspiracy against Christianity, and against the order and happiness of society. To those who remain in any degree of false security, these proofs will appear like flashes of lightning, disclosing to them through the gloom in which it has been enveloped, a scene of horror, of which they could have had no conception".

† *Escapes its watchfulness.* It is much like its sworn-brother, whose votaries are described (by one that knew them†) to be " objects of eternal vigilance ; and when they break out, of legal restraint. On these no reason, no argument, no example, no venerable authority, can have the slightest influence. They desire a change ; and they will have it if they can. If they cannot have it by English cabal, they will make no sort of scruple of having it by the cabal of France". Has not the latter part of this passage been amply justified by the confessions in Ireland ?

‡ *Convince the sincere and impartial.* Hear the observations of one§ who (speaking of unbelievers) says that " he once perhaps believed as little as themselves".—" It may be at least" says he, " as possible for *them* to be mistaken in disbelieving this revelation, who know nothing of the matter, as for those great masters of reason and erudition, Grotius, Bacon, Newton, Boyle, Locke, Addison, and Lyttleton, to be deceived in their belief : a belief to which they firmly adhered after the most

* Numb. xxiii. 10.

† Burke.

§ Soame Jenyns, Esq.

diligent and learned researches into the authenticity of its records, the completion of the prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries ; a belief, which they have testified to the world by their writings, without any other motive, than their regard for truth, and the benefit of mankind”.

The name of the celebrated naturalist Bonnet might be added to the above list, whose “*Inquiries concerning Christianity*”*, is a book of such inestimable value, that I am surprised it is so little known. I should wish to contribute my mite in rescuing another book or two from undeserved neglect : one is “*The Knowledge of Divine things from Revelation, not from Reason or Nature. Wherein the Origin and Obligation of Religious Truths are demonstrated ; Arguments of Deists, Moralists, &c., proved to have no foundation in Nature or Reason ; The Inlets of Knowledge ; (on which subject he attacks Locke's hypothesis respecting ideas of reflection) ; The Law of Nature ; ... The Works of Creation ; The Eternal Fitness and Reason of Things ; The Demonstration of a Supreme Being, &c., are fully considered and explained. By the late John Ellis, D. D. Vicar of St. Catherine's, Dublin*”.—Another is entitled “*The Causes of Incredulity*”, which I surmise might be translated from the French by Locke. There is a book also, entitled “*De Veritate Religionis Christianæ*”, 12mo. by Henichius, which I never saw ; but from which one might expect great things from the account which *the father of skeptics* gives of it. “’Tis a very good supplement” (says he) “to that of Grotius on the same subject ; for Henichius explains, illustrates and proves more at large the arguments that Grotius has made use of”. See Bayle under *Henichius*.

* Printed for Stockdale, London.

FINIS.

